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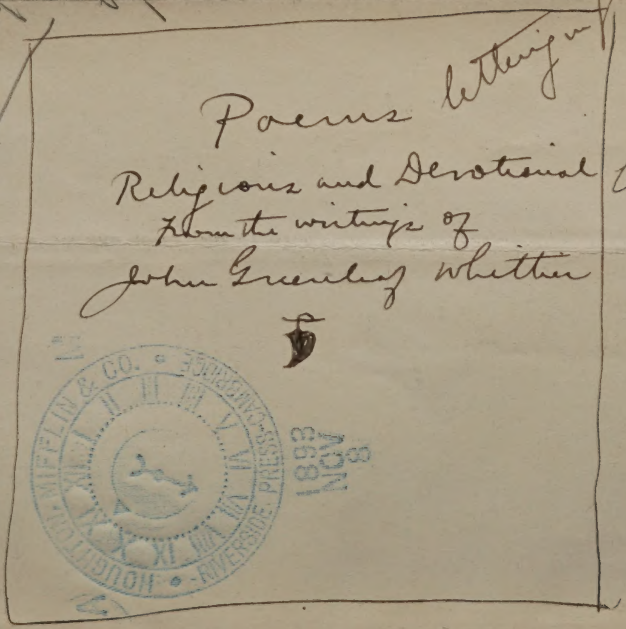

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POEMS

RELIGIOUS AND DEVOTIONAL

FROM THE WORKS OF

JOHN GREENLEAF WHITTIER

PUBLISHED, UNDER SPECIAL ARRANGEMENT WITH HOUGHTON, MIFFLIN AND COMPANY, BY

FRIENDS' FIRST-DAY SCHOOL GENERAL CONFERENCE

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And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me,
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

These selections from the religious and devotional verse of the beloved Poet have been made with the particular purpose of serving the needs of First-day Schools, but also in the belief that many readers will rejoice in the possession, in a single compact volume, of so many exquisite expressions of Faith and Love and Hope.

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POEMS

RELIGIOUS AND DEVOTIONAL

THE WORD.

Voice of the Holy Spirit, making known
  Man to himself, a witness swift and sure,
  Warning, approving, true and wise and pure,
Counsel and guidance that misleadeth none!
By thee the mystery of life is read;
  The picture-writing of the world's gray seers,
  The myths and parables of the primal years,
Whose letter kills, by thee interpreted

Take healthful meanings fitted to our needs,
And in the soul's vernacular express
The common law of simple righteousness.
Hatred of cant and doubt of human creeds
May well be felt: the unpardonable sin
Is to deny the Word of God within!

1881.

MY PSALM.

I MOURN no more my vanished years:
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.

The west winds blow, and, singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun.

No longer forward nor behind
I look in hope or fear;
But, grateful, take the good I find,
The best of now and here.

I plough no more a desert land,
To harvest weed and tare;
The manna dropping from God's hand
Rebukes my painful care.

I break my pilgrim staff, I lay
Aside the toiling oar;
The angel sought so far away
I welcome at my door.

The airs of spring may never play
Among the ripening corn,
Nor freshness of the flowers of May
Blow through the autumn morn;

Yet shall the blue-eyed gentian look
Through fringèd lids to heaven,
And the pale aster in the brook
Shall see its image given; —

The woods shall wear their robes of praise,
The south wind softly sigh,
And sweet, calm days in golden haze
Melt down the amber sky.

Not less shall manly deed and word
Rebuke an age of wrong;
The graven flowers that wreathe the sword
Make not the blade less strong.

But smiting hands shall learn to heal, —
To build as to destroy;
Nor less my heart for others feel
That I the more enjoy.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!

Enough that blessings undeserved
Have marked my erring track;
That wheresoe'er my feet have swerved,
His chastening turned me back;

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good; —

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;

That care and trial seem at last,
Through Memory's sunset air,
Like mountain-ranges overpast
In purple distance fair;

That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day.

1859.

BY THEIR WORKS.

Call him not heretic whose works attest
His faith in goodness by no creed confessed.
Whatever in love's name is truly done
To free the bound and lift the fallen one
Is done to Christ. Whoso in deed and word
Is not against Him labors for our Lord.
When He, who, sad and weary, longing sore
For love's sweet service, sought the sisters' door,
One saw the heavenly, one the human guest,
But who shall say which loved the Master best?

1881.

EXTRACT FROM "MIRIAM."

And my friend queried how it came
To pass that they who owned the same
Great Master still could not agree
To worship Him in company.
Then, broadening in his thought, he ran
Over the whole vast field of man, —
The varying forms of faith and creed
That somehow served the holders' need;
In which, unquestioned, undenied,
Uncounted millions lived and died;
The bibles of the ancient folk,
Through which the heart of nations spoke;
The old moralities which lent
To home its sweetness and content,
And rendered possible to bear
The life of peoples everywhere:
And asked if we, who boast of light,
Claim not a too exclusive right
To truths which must for all be meant,

Like rain and sunshine freely sent.
In bondage to the letter still,
We give it power to cramp and kill, —
To tax God's fulness with a scheme
Narrower than Peter's house-top dream,
His wisdom and his love with plans
Poor and inadequate as man's.
It must be that He witnesses
Somehow to all men that He is :
That something of his saving grace
Reaches the lowest of the race,
Who, through strange creed and rite, may draw
The hints of a diviner law.
We walk in clearer light ; — but then,
Is He not God ? — are they not men ?
Are his responsibilities
For us alone and not for these ?

And I made answer : "Truth is one ;
And, in all lands beneath the sun,
Whoso hath eyes to see may see
The tokens of its unity.
No scroll of creed its fulness wraps,

We trace it not by school-boy maps,
Free as the sun and air it is
Of latitudes and boundaries.
In Vedic verse, in dull Koran,
Are messages of good to man;
The angels to our Aryan sires
Talked by the earliest household fires;
The prophets of the elder day,
The slant-eyed sages of Cathay,
Read not the riddle all amiss
Of higher life evolved from this.

"Nor doth it lessen what He taught,
Or make the gospel Jesus brought
Less precious, that his lips retold
Some portion of that truth of old;
Denying not the proven seers,
The tested wisdom of the years;
Confirming with his own impress
The common law of righteousness.
We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;

And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read,
And all our treasure of old thought
In his harmonious fulness wrought
Who gathers in one sheaf complete
The scattered blades of God's sown wheat,
The common growth that maketh good
His all-embracing Fatherhood.

"Wherever through the ages rise
The altars of self-sacrifice,
Where love its arms has opened wide,
Or man for man has calmly died,
I see the same white wings outspread
That hovered o'er the Master's head!
Up from undated time they come,
The martyr souls of heathendom,
And to his cross and passion bring
Their fellowship of suffering.
I trace his presence in the blind
Pathetic gropings of my kind, —
In prayers from sin and sorrow wrung,

In cradle-hymns of life they sung,
Each, in its measure, but a part
Of the unmeasured Over-Heart;
And with a stronger faith confess
The greater that it owns the less.
Good cause it is for thankfulness
That the world-blessing of his life
With the long past is not at strife;
That the great marvel of his death
To the one order witnesseth,
No doubt of changeless goodness wakes,
No link of cause and sequence breaks,
But, one with nature, rooted is
In the eternal verities;
Whereby, while differing in degree
As finite from infinity,
The pain and loss for others borne,
Love's crown of suffering meekly worn,
The life man giveth for his friend
Becomes vicarious in the end;
Their healing place in nature take,
And make life sweeter for their sake.

. . . . . .

"So welcome I from every source
The tokens of that primal Force,
Older than heaven itself, yet new
As the young heart it reaches to,
Beneath whose steady impulse rolls
The tidal wave of human souls;
Guide, comforter, and inward word,
The eternal spirit of the Lord!
Nor fear I aught that science brings
From searching through material things;
Content to let its glasses prove,
Not by the letter's oldness move,
The myriad worlds on worlds that course
The spaces of the universe;
Since everywhere the Spirit walks
The garden of the heart, and talks
With man, as under Eden's trees,
In all his varied languages.
Why mourn above some hopeless flaw
In the stone tables of the law,
When scripture every day afresh
Is traced on tablets of the flesh?
By inward sense, by outward signs,
God's presence still the heart divines;

Through deepest joy of Him we learn,
In sorest grief to Him we turn,
And reason stoops its pride to share
The child-like instinct of a prayer."

1870.

HYMN OF THE CHILDREN.

THINE are all the gifts, O God!
Thine the broken bread;
Let the naked feet be shod,
And the starving fed.

Let Thy children, by Thy grace,
Give as they abound,
Till the poor have breathing-space,
And the lost are found.

Wiser than the miser's hoards
Is the giver's choice;
Sweeter than the song of birds
Is the thankful voice.

Welcome smiles on faces sad
As the flowers of spring;
Let the tender hearts be glad
With the joy they bring.

Happier for their pity's sake
Make their sports and plays,
And from lips of childhood take
Thy perfected praise!

1878.

THE MEETING.

The two speakers in the meeting referred to in this poem were Avis Keene, whose very presence was a benediction, a woman lovely in spirit and person, whose words seemed a message of love and tender concern to her hearers; and Sibyl Jones, whose inspired eloquence and rare spirituality impressed all who knew her. In obedience to her apprehended duty she made visits of Christian love to various parts of Europe, and to the West Coast of Africa and Palestine.

THE elder folks shook hands at last,
Down seat by seat the signal passed.
To simple ways like ours unused,
Half solemnized and half amused,
With long-drawn breath and shrug, my guest
His sense of glad relief expressed.
Outside, the hills lay warm in sun;
The cattle in the meadow-run
Stood half-leg deep; a single bird
The green repose above us stirred.
"What part or lot have you," he said,
"In these dull rites of drowsy-head?

Is silence worship? Seek it where
It soothes with dreams the summer air,
Not in this close and rude-benched hall,
But where soft lights and shadows fall,
And all the slow, sleep-walking hours
Glide soundless over grass and flowers!
From time and place and form apart,
Its holy ground the human heart,
Nor ritual-bound nor templeward
Walks the free spirit of the Lord!
Our common Master did not pen
His followers up from other men;
His service liberty indeed,
He built no church, He framed no creed;
But while the saintly Pharisee
Made broader his phylactery,
As from the synagogue was seen
The dusty-sandalled Nazarene
Through ripening cornfields lead the way
Upon the awful Sabbath day,
His sermons were the healthful talk
That shorter made the mountain-walk,
His wayside texts were flowers and birds,
Where mingled with his gracious words

The rustle of the tamarisk-tree
And ripple-wash of Galilee."

"Thy words are well, O friend," I said;
"Unmeasured and unlimited,
With noiseless slide of stone to stone,
The mystic Church of God has grown.
Invisible and silent stands
The temple never made with hands,
Unheard the voices still and small
Of its unseen confessional.
He needs no special place of prayer
Whose hearing ear is everywhere;
He brings not back the childish days
That ringed the earth with stones of praise,
Roofed Karnak's hall of gods, and laid
The plinths of Philæ's colonnade.
Still less He owns the selfish good
And sickly growth of solitude, —
The worthless grace that, out of sight,
Flowers in the desert anchorite;
Dissevered from the suffering whole,
Love hath no power to save a soul.
Not out of Self, the origin

And native air and soil of sin,
The living waters spring and flow,
The trees with leaves of healing grow.

"Dream not, O friend, because I seek
This quiet shelter twice a week,
I better deem its pine-laid floor
Than breezy hill or sea-sung shore;
But nature is not solitude:
She crowds us with her thronging wood;
Her many hands reach out to us,
Her many tongues are garrulous;
Perpetual riddles of surprise
She offers to our ears and eyes;
She will not leave our senses still,
But drags them captive at her will:
And, making earth too great for heaven,
She hides the Giver in the given.

"And so, I find it well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control;
The strength of mutual purpose pleads

More earnestly our common needs;
And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone.

"Yet rarely through the charmed repose
Unmixed the stream of motive flows,
A flavor of its many springs,
The tints of earth and sky it brings;
In the still waters needs must be
Some shade of human sympathy;
And here, in its accustomed place,
I look on memory's dearest face;
The blind by-sitter guesseth not
What shadow haunts that vacant spot;
No eyes save mine alone can see
The love wherewith it welcomes me!
And still, with those alone my kin,
In doubt and weakness, want and sin,
I bow my head, my heart I bare
As when that face was living there,
And strive (too oft, alas! in vain)
The peace of simple trust to gain,

Fold fancy's restless wings, and lay
The idols of my heart away.

" Welcome the silence all unbroken,
Nor less the words of fitness spoken, —
Such golden words as hers for whom
Our autumn flowers have just made room;
Whose hopeful utterance through and through
The freshness of the morning blew;
Who loved not less the earth that light
Fell on it from the heavens in sight,
But saw in all fair forms more fair
The Eternal beauty mirrored there.
Whose eighty years but added grace
And saintlier meaning to her face, —
The look of one who bore away
Glad tidings from the hills of day,
While all our hearts went forth to meet
The coming of her beautiful feet!
Or haply hers, whose pilgrim tread
Is in the paths where Jesus led;
Who dreams her childhood's sabbath dream
By Jordan's willow-shaded stream,

And, of the hymns of hope and faith,
Sung by the monks of Nazareth,
Hears pious echoes, in the call
To prayer, from Moslem minarets fall,
Repeating where his works were wrought
The lesson that her Master taught,
Of whom an elder Sibyl gave,
The prophecies of Cumæ's cave!

"I ask no organ's soulless breath
To drone the themes of life and death,
No altar candle-lit by day,
No ornate wordsman's rhetoric-play,
No cool philosophy to teach
Its bland audacities of speech
To double-tasked idolaters
Themselves their gods and worshippers,
No pulpit hammered by the fist
Of loud-asserting dogmatist,
Who borrows from the hand of love
The smoking thunderbolts of Jove.
I know how well the fathers taught,
What work the later schoolmen wrought;
I reverence old-time faith and men,

But God is near us now as then;
His force of love is still unspent,
His hate of sin as imminent;
And still the measure of our needs
Outgrows the cramping bounds of creeds;
The manna gathered yesterday
Already savors of decay;
Doubts to the world's child-heart unknown
Question us now from star and stone;
Too little or too much we know,
And sight is swift and faith is slow;
The power is lost to self-deceive
With shallow forms of make-believe.
We walk at high noon, and the bells
Call to a thousand oracles,
But the sound deafens, and the light
Is stronger than our dazzled sight;
The letters of the sacred Book
Glimmer and swim beneath our look;
Still struggles in the Age's breast
With deepening agony of quest
The old entreaty: 'Art thou He,
Or look we for the Christ to be?'

"God should be most where man is least:
So, where is neither church nor priest,
And never rag of form or creed
To clothe the nakedness of need, —
Where farmer-folk in silence meet, —
I turn my bell-unsummoned feet;
I lay the critic's glass aside,
I tread upon my lettered pride,
And, lowest-seated, testify
To the oneness of humanity;
Confess the universal want,
And share whatever Heaven may grant.
He findeth not who seeks his own,
The soul is lost that 's saved alone.
Not on one favored forehead fell
Of old the fire-tongued miracle,
But flamed o'er all the thronging host
The baptism of the Holy Ghost;
Heart answers heart: in one desire
The blending lines of prayer aspire;
'Where, in my name, meet two or three,'
Our Lord hath said, 'I there will be!'

"So sometimes comes to soul and sense
The feeling which is evidence

That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.
The low and dark horizon lifts,
To light the scenic terror shifts;
The breath of a diviner air
Blows down the answer of a prayer:
That all our sorrow, pain, and doubt
A great compassion clasps about,
And law and goodness, love and force,
Are wedded fast beyond divorce.
Then duty leaves to love its task,
The beggar Self forgets to ask;
With smile of trust and folded hands,
The passive soul in waiting stands
To feel, as flowers the sun and dew,
The One true Life its own renew.

"So, to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood,
That love of God is love of good,
And, chiefly, its divinest trace

In Him of Nazareth's holy face;
That to be saved is only this, —
Salvation from our selfishness,
From more than elemental fire,
The soul's unsanctified desire,
From sin itself, and not the pain
That warns us of its chafing chain;
That worship's deeper meaning lies
In mercy, and not sacrifice,
Not proud humilities of sense
And posturing of penitence,
But love's unforced obedience;
That Book and Church and Day are given
For man, not God, for earth, not heaven,
The blessed means to holiest ends,
Not masters, but benignant friends;
That the dear Christ dwells not afar,
The king of some remoter star,
Listening, at times, with flattered ear
To homage wrung from selfish fear,
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives to-day."

1868.

REQUITAL.

As Islam's Prophet, when his last day drew
Nigh to its close, besought all men to say
Whom he had wronged, to whom he then should pay
A debt forgotten, or for pardon sue,
And, through the silence of his weeping friends,
A strange voice cried: "Thou owest me a debt,"
"Allah be praised!" he answered. "Even yet
He gives me power to make to thee amends.
Oh, friend! I thank thee for thy timely word."
So runs the tale. Its lesson all may heed,
For all have sinned in thought, or word, or deed,

Or, like the Prophet, through neglect have erred.

All need forgiveness, all have debts to pay
Ere the night cometh, while it still is day.

1885.

OUR MASTER.

Immortal Love, forever full,
  Forever flowing free,
Forever shared, forever whole,
  A never-ebbing sea!

Our outward lips confess the name
  All other names above;
Love only knoweth whence it came,
  And comprehendeth love.

Blow, winds of God, awake and blow
  The mists of earth away!
Shine out, O Light Divine, and show
  How wide and far we stray!

Hush every lip, close every book,
  The strife of tongues forbear;
Why forward reach, or backward look,
  For love that clasps like air?

We may not climb the heavenly steeps
To bring the Lord Christ down:
In vain we search the lowest deeps,
For Him no depths can drown.

Nor holy bread, nor blood of grape,
The lineaments restore
Of Him we know in outward shape
And in the flesh no more.

He cometh not a king to reign;
The world's long hope is dim;
The weary centuries watch in vain
The clouds of heaven for Him.

Death comes, life goes; the asking eye
And ear are answerless;
The grave is dumb, the hollow sky
Is sad with silentness.

The letter fails, and systems fall,
And every symbol wanes;
The Spirit over-brooding all
Eternal Love remains.

And not for signs in heaven above
Or earth below they look,
Who know with John his smile of love,
With Peter his rebuke.

In joy of inward peace, or sense
Of sorrow over sin,
He is his own best evidence,
His witness is within.

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years; —

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with his name.

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

Thou judgest us; thy purity
Doth all our lusts condemn;
The love that draws us nearer Thee
Is hot with wrath to them.

Our thoughts lie open to thy sight;
And, naked to thy glance,
Our secret sins are in the light
Of thy pure countenance.

Thy healing pains, a keen distress
Thy tender light shines in;
Thy sweetness is the bitterness,
Thy grace the pang of sin.

Yet, weak and blinded though we be,
Thou dost our service own;
We bring our varying gifts to Thee,
And Thou rejectest none.

To Thee our full humanity,
Its joys and pains, belong;
The wrong of man to man on Thee
Inflicts a deeper wrong.

Who hates, hates Thee, who loves becomes
Therein to Thee allied;
All sweet accords of hearts and homes
In Thee are multiplied.

Deep strike thy roots, O heavenly Vine,
Within our earthly sod;
Most human and yet most divine,
The flower of man and God!

O Love! O Life! Our faith and sight
Thy presence maketh one;
As through transfigured clouds of white
We trace the noon-day sun.

So, to our mortal eyes subdued,
Flesh-veiled, but not concealed,
We know in Thee the fatherhood
And heart of God revealed.

We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way!

The homage that we render Thee
Is still our Father's own;
Nor jealous claim or rivalry
Divides the Cross and Throne.

To do thy will is more than praise,
As words are less than deeds,
And simple trust can find thy ways
We miss with chart of creeds.

No pride of self thy service hath,
No place for me and mine;
Our human strength is weakness, death
Our life, apart from thine.

Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of thy Cross
Is better than the sun.

Alone, O Love ineffable!
Thy saving name is given;
To turn aside from Thee is hell,
To walk with Thee is heaven!

How vain, secure in all Thou art,
Our noisy championship! —
The sighing of the contrite heart
Is more than flattering lip.

Not thine the bigot's partial plea,
Nor thine the zealot's ban;
Thou well canst spare a love of Thee
Which ends in hate of man.

Our Friend, our Brother, and our Lord,
What may thy service be? —
Nor name, nor form, nor ritual word,
But simply following Thee.

We bring no ghastly holocaust,
We pile no graven stone;
He serves Thee best who loveth most
His brothers and thy own.

Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies,
The joy of doing good.

In vain shall waves of incense drift
The vaulted nave around,
In vain the minster turret lift
Its brazen weights of sound.

The heart must ring thy Christmas bells,
Thy inward altars raise;
Its faith and hope thy canticles,
And its obedience praise!

1866.

REQUIREMENT.

We live by Faith; but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of his children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise! —
A life that stands as all true lives have stood,
Firm-rooted in the faith that God is Good.

1881.

MY TRUST.

A PICTURE memory brings to me :
I look across the years and see
Myself beside my mother's knee.

I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.

But wiser now, a man gray grown,
My childhood's needs are better known,
My mother's chastening love I own.

Gray grown, but in our Father's sight
A child still groping for the light
To read his works and ways aright.

I wait, in his good time to see
That as my mother dealt with me
So with his children dealeth He.

I bow myself beneath his hand:
That pain itself was wisely planned
I feel, and partly understand.

The joy that comes in sorrow's guise,
The sweet pains of self-sacrifice,
I would not have them otherwise.

And what were life and death if sin
Knew not the dread rebuke within,
The pang of merciful discipline?

Not with thy proud despair of old,
Crowned stoic of Rome's noblest mould!
Pleasure and pain alike I hold.

I suffer with no vain pretence
Of triumph over flesh and sense,
Yet trust the grievous providence,

How dark soe'er it seems, may tend,
By ways I cannot comprehend,
To some unguessed benignant end;

That every loss and lapse may gain
The clear-aired heights by steps of pain,
And never cross is borne in vain.

1880.

THE QUAKER OF THE OLDEN TIME.

[EXTRACT.]

THE Quaker of the olden time! —
How calm and firm and true,
Unspotted by its wrong and crime,
He walked the dark earth through.
The lust of power, the love of gain,
The thousand lures of sin
Around him, had no power to stain
The purity within.

With that deep insight which detects
All great things in the small,
And knows how each man's life affects
The spiritual life of all,
He walked by faith and not by sight,
By love and not by law;
The presence of the wrong or right
He rather felt than saw.

He felt that wrong with wrong partakes,
That nothing stands alone,
That whoso gives the motive, makes
His brother's sin his own.
And, pausing not for doubtful choice
Of evils great or small,
He listened to that inward voice
Which called away from all.

O Spirit of that early day,
So pure and strong and true,
Be with us in the narrow way
Our faithful fathers knew.
Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverent fear to make
Our daily lives a prayer!

1838.

MY TRIUMPH.

THE autumn-time has come;
On woods that dream of bloom,
And over purpling vines,
The low sun fainter shines.

The aster-flower is failing,
The hazel's gold is paling;
Yet overhead more near
The eternal stars appear!

And present gratitude
Insures the future's good,
And for the things I see
I trust the things to be;

That in the paths untrod,
And the long days of God,
My feet shall still be led,
My heart be comforted.

O living friends who love me!
O dear ones gone above me!
Careless of other fame,
I leave to you my name.

Hide it from idle praises,
Save it from evil phrases:
Why, when dear lips that spake it
Are dumb, should strangers wake it?

Let the thick curtain fall;
I better know than all
How little I have gained,
How vast the unattained.

Not by the page word-painted
Let life be banned or sainted:
Deeper than written scroll
The colors of the soul.

Sweeter than any sung
My songs that found no tongue;
Nobler than any fact
My wish that failed of act.

Others shall sing the song,
Others shall right the wrong, —
Finish what I begin,
And all I fail of win.

What matter, I or they?
Mine or another's day,
So the right word be said
And life the sweeter made?

Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach and share
All that they sing and dare.

The airs of heaven blow o'er me;
A glory shines before me
Of what mankind shall be, —
Pure, generous, brave, and free.

A dream of man and woman
Diviner but still human,
Solving the riddle old,
Shaping the Age of Gold!

The love of God and neighbor;
An equal-handed labor;
The richer life, where beauty
Walks hand in hand with duty.

Ring, bells in unreared steeples,
The joy of unborn peoples!
Sound, trumpets far off blown,
Your triumph is my own!

Parcel and part of all,
I keep the festival,
Fore-reach the good to be,
And share the victory.

I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving.

1870.

REVELATION.

"And I went into the Vale of Beavor, and as I went I preached repentance to the people. And one morning, sitting by the fire, a great cloud came over me, and a temptation beset me. And it was said: *All things come by Nature;* and the Elements and the Stars came over me. And as I sat still and let it alone, a living hope arose in me, and a true Voice which said: *There is a living God who made all things.* And immediately the cloud and the temptation vanished, and Life rose over all, and my heart was glad and I praised the Living God." — *Journal of George Fox*, 1690.

Still, as of old, in Beavor's Vale,
O man of God! our hope and faith
The Elements and Stars assail,
And the awed spirit holds its breath,
Blown over by a wind of death.

Takes Nature thought for such as we,
What place her human atom fills,
The weed-drift of her careless sea,
The mist on her unheeding hills?
What recks she of our helpless wills?

Strange god of Force, with fear, not love,
Its trembling worshipper! Can prayer
Reach the shut ear of Fate, or move
Unpitying Energy to spare?
What doth the cosmic Vastness care?

In vain to this dread Unconcern
For the All-Father's love we look;
In vain, in quest of it, we turn
The storied leaves of Nature's book
The prints her rocky tablets took.

I pray for faith, I long to trust;
I listen with my heart, and hear
A Voice without a sound: "Be just,
Be true, be merciful, revere
The Word within thee: God is near!

"A light to sky and earth unknown
Pales all their lights: a mightier force
Than theirs the powers of Nature own,
And, to its goal as at its source,
His Spirit moves the Universe.

"Believe and trust. Through stars and suns,
Through life and death, through soul and
sense,
His wise, paternal purpose runs;
The darkness of his providence
Is star-lit with benign intents."

O joy supreme! I know the Voice,
Like none beside on earth or sea;
Yea, more, O soul of mine, rejoice,
By all that He requires of me,
I know what God himself must be.

No picture to my aid I call,
I shape no image in my prayer;
I only know in Him is all
Of life, light, beauty, everywhere,
Eternal Goodness here and there!

I know He is, and what He is,
Whose one great purpose is the good
Of all. I rest my soul on his
Immortal Love and Fatherhood;
And trust Him, as his children should.

I fear no more. The clouded face
Of Nature smiles; through all her things
Of time and space and sense I trace
The moving of the Spirit's wings,
And hear the song of hope she sings.

1886.

DISARMAMENT.

"PUT up the sword!" The voice of Christ once more
Speaks, in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes; over trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, lovers, sons
Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
O men and brothers! let that voice be heard.
War fails, try peace; put up the useless sword!

Fear not the end. There is a story told
In Eastern tents, when autumn nights grow cold,
And round the fire the Mongol shepherds sit
With grave responses listening unto it:
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
"O son of peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."
The unarmed Buddha looking, with no trace
Of fear or anger, in the monster's face,
In pity said: "Poor fiend, even thee I love."
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard,

Circling above him sweetly sang the bird :
"Hate hath no harm for love," so ran the
song ;
"And peace unweaponed conquers every
wrong ! "

1871.

CENTENNIAL HYMN.

Written for the opening of the International Exhibition, Philadelphia, May 10, 1876.

Our fathers' God! from out whose hand
The centuries fall like grains of sand,
We meet to-day, united, free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one.

Here, where of old, by thy design,
The fathers spake that word of thine
Whose echo is the glad refrain
Of rended bolt and falling chain,
To grace our festal time, from all
The zones of earth our guests we call.

Be with us while the New World greets
The Old World thronging all its streets,

Unveiling all the triumphs won
By art or toil beneath the sun ;
And unto common good ordain
This rivalship of hand and brain.

Thou, who hast here in concord furled
The war flags of a gathered world,
Beneath our Western skies fulfil
The Orient's mission of good-will,
And, freighted with love's Golden Fleece,
Send back its Argonauts of peace.

For art and labor met in truce,
For beauty made the bride of use,
We thank Thee ; but, withal, we crave
The austere virtues strong to save,
The honor proof to place or gold,
The manhood never bought nor sold !

Oh make Thou us, through centuries long,
In peace secure, in justice strong ;
Around our gift of freedom draw
The safeguards of thy righteous law :
And, cast in some diviner mould,
Let the new cycle shame the old !

THE VISION OF ECHARD.

The Benedictine Echard
Sat by the wayside well,
Where Marsberg sees the bridal
Of the Sarre and the Moselle.

Fair with its sloping vineyards
And tawny chestnut bloom,
The happy vale Ausonius sung
For holy Treves made room.

On the shrine Helena builded
To keep the Christ coat well,
On minster tower and kloster cross,
The westering sunshine fell.

There, where the rock-hewn circles
O'erlooked the Roman's game,
The veil of sleep fell on him,
And his thought a dream became.

He felt the heart of silence
Throb with a soundless word,
And by the inward ear alone
A spirit's voice he heard.

And the spoken word seemed written
On air and wave and sod,
And the bending walls of sapphire
Blazed with the thought of God:

"What lack I, O my children?
All things are in my hand;
The vast earth and the awful stars
I hold as grains of sand.

"Need I your alms? The silver
And gold are mine alone;
The gifts ye bring before me
Were evermore my own.

"Heed I the noise of viols,
Your pomp of masque and show?
Have I not dawns and sunsets?
Have I not winds that blow?

"Do I smell your gums of incense?
Is my ear with chantings fed?
Taste I your wine of worship,
Or eat your holy bread?

"Of rank and name and honors
Am I vain as ye are vain?
What can Eternal Fulness
From your lip-service gain?

"Ye make me not your debtor
Who serve yourselves alone;
Ye boast to me of homage
Whose gain is all your own.

"For you I gave the prophets,
For you the Psalmist's lay:
For you the law's stone tables,
And holy book and day.

"Ye change to weary burdens
The helps that should uplift;
Ye lose in form the spirit,
The Giver in the gift.

"Who called ye to self-torment,
To fast and penance vain?
Dream ye Eternal Goodness
Has joy in mortal pain?

"For the death in life of Nitria,
For your Chartreuse ever dumb,
What better is the neighbor,
Or happier the home?

"Who counts his brother's welfare
As sacred as his own,
And loves, forgives, and pities,
He serveth me alone.

"I note each gracious purpose,
Each kindly word and deed;
Are ye not all my children?
Shall not the Father heed?

"No prayer for light and guidance
Is lost upon mine ear:
The child's cry in the darkness
Shall not the Father hear?

"I loathe your wrangling councils,
I tread upon your creeds;
Who made ye mine avengers,
Or told ye of my needs;

"I bless men and ye curse them,
I love them and ye hate;
Ye bite and tear each other,
I suffer long and wait.

"Ye bow to ghastly symbols,
To cross and scourge and thorn;
Ye seek his Syrian manger
Who in the heart is born.

"For the dead Christ, not the living,
Ye watch his empty grave
Whose life alone within you
Has power to bless and save.

"O blind ones, outward groping,
The idle quest forego;
Who listens to his inward voice
Alone of Him shall know.

"His love all love exceeding
The heart must needs recall,
Its self-surrendering freedom,
Its loss that gaineth all.

"Climb not the holy mountains,
Their eagles know not me;
Seek not the Blessed Islands,
I dwell not in the sea.

"Gone is the mount of Menu,
The triple gods are gone,
And, deaf to all the lama's prayers,
The Buddha slumbers on.

"No more from rocky Horeb
The smitten waters gush;
Fallen is Bethel's ladder,
Quenched is the burning bush.

"The jewels of the Urim
And Thummim all are dim;
The fire has left the altar,
The sign the teraphim.

"No more in ark or hill grove
The Holiest abides;
Not in the scroll's dead letter
The eternal secret hides.

"The eye shall fail that searches
For me the hollow sky;
The far is even as the near,
The low is as the high.

"What if the earth is hiding
Her old faiths, long outworn?
What is it to the changeless truth
That yours shall fail in turn?

"What if the o'erturned altar
Lays bare the ancient lie?
What if the dreams and legends
Of the world's childhood die?

"Have ye not still my witness
Within yourselves alway,
My hand that on the keys of life
For bliss or bale I lay?

"Still, in perpetual judgment,
I hold assize within,
With sure reward of holiness,
And dread rebuke of sin.

"A light, a guide, a warning,
A presence ever near,
Through the deep silence of the flesh
I reach the inward ear.

"My Gerizim and Ebal
Are in each human soul,
The still, small voice of blessing,
And Sinai's thunder-roll.

"The stern behest of duty,
The doom-book open thrown,
The heaven ye seek, the hell ye fear,
Are with yourselves alone."

A gold and purple sunset
Flowed down the broad Moselle;
On hills of vine and meadow lands
The peace of twilight fell.

A slow, cool wind of evening
Blew over leaf and bloom;
And, faint and far, the Angelus
Rang from Saint Matthew's tomb.

Then up rose Master Echard,
And marvelled: "Can it be
That here, in dream and vision,
The Lord hath talked with me?"

He went his way; behind him
The shrines of saintly dead,
The holy coat and nail of cross,
He left unvisited.

He sought the vale of Eltzbach
His burdened soul to free,
Where the foot-hills of the Eifel
Are glassed in Laachersee.

And, in his Order's kloster,
He sat, in night-long parle,
With Tauler of the Friends of God,
And Nicolas of Basle.

And lo! the twain made answer:
"Yea, brother, even thus
The Voice above all voices
Hath spoken unto us.

"The world will have its idols,
And flesh and sense their sign;
But the blinded eyes shall open,
And the gross ear be fine.

"What if the vision tarry?
God's time is always best;
The true Light shall be witnessed,
The Christ within confessed.

"In mercy or in judgment
He shall turn and overturn,
Till the heart shall be his temple
Where all of Him shall learn."
1878.

THE CLEAR VISION.

[EXTRACT.]

Break forth, my lips, in praise, and own
The wiser love severely kind;
Since, richer for its chastening grown,
I see, whereas I once was blind.
The world, O Father! hath not wronged
With loss the life by Thee prolonged;
But still, with every added year,
More beautiful thy works appear!

As Thou hast made thy world without,
Make Thou more fair my world within;
Shine through its lingering clouds of doubt;
Rebuke its haunting shapes of sin;
Fill, brief or long, my granted span
Of life with love to Thee and man;
Strike when Thou wilt the hour of rest,
But let my last days be my best!

1868.

THE CALL OF THE CHRISTIAN.

Not always as the whirlwind's rush
On Horeb's mount of fear,
Not always as the burning bush
To Midian's shepherd seer,
Nor as the awful voice which came
To Israel's prophet bards,
Nor as the tongues of cloven flame,
Nor gift of fearful words, —

Not always thus, with outward sign
Of fire or voice from Heaven,
The message of a truth divine,
The call of God is given!
Awaking in the human heart
Love for the true and right, —
Zeal for the Christian's better part,
Strength for the Christian's fight.

Nor unto manhood's heart alone
The holy influence steals:
Warm with a rapture not its own,
The heart of woman feels!
As she who by Samaria's wall
The Saviour's errand sought, —
As those who with the fervent Paul
And meek Aquila wrought:

Or those meek ones whose martyrdom
Rome's gathered grandeur saw:
Or those who in their Alpine home
Braved the Crusader's war,
When the green Vaudois, trembling, heard,
Through all its vales of death,
The martyr's song of triumph poured
From woman's failing breath.

And gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapors o'er a glass,
Leaving their token strange and new
Of music or of shade,

The summons to the right and true
And merciful is made.

Oh, then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human-kind;
If, brooding over human grief,
The earnest wish is known
To soothe and gladden with relief
An anguish not thine own;

Though heralded with naught of fear,
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall, heed it well, —
Thy Father's call of love!

1833.

EXTRACT FROM "SUNSET ON THE BEARCAMP."

Slow fades the vision of the sky,
The golden water pales,
And over all the valley-land
A gray-winged vapor sails.
I go the common way of all;
The sunset fires will burn,
The flowers will blow, the river flow,
When I no more return.
No whisper from the mountain pine
Nor lapsing stream shall tell
The stranger, treading where I tread,
Of him who loved them well.

But beauty seen is never lost,
God's colors all are fast;
The glory of this sunset heaven
Into my soul has passed, —

A sense of gladness unconfined
To mortal date or clime;
As the soul liveth, it shall live
Beyond the years of time.
Beside the mystic asphodels
Shall bloom the home-born flowers,
And new horizons flush and glow
With sunset hues of ours.

1876.

THE ANGEL OF PATIENCE.

To weary hearts, to mourning homes,
God's meekest Angel gently comes:
No power has he to banish pain,
Or give us back our lost again;
And yet in tenderest love, our dear
And Heavenly Father sends him here.

There 's quiet in that Angel's glance,
There 's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;

The throbs of wounded pride to still,
And make our own our Father's will!

O thou who mournest on thy way,
With longings for the close of day;
He walks with thee, that Angel kind,
And gently whispers, "Be resigned:
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"

1847.

QUESTIONS OF LIFE.

And the angel that was sent unto me, whose name was Uriel, gave me an answer and said,

"Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?"

Then said I, "Yea, my Lord."

Then said he unto me, "Go thy way, weigh me the weight of the fire or measure me the blast of the wind, or call me again the day that is past." —2 Esdras, chap. iv.

A BENDING staff I would not break,
A feeble faith I would not shake,
Nor even rashly pluck away
The error which some truth may stay,
Whose loss might leave the soul without
A shield against the shafts of doubt.

And yet, at times, when over all
A darker mystery seems to fall,
(May God forgive the child of dust,
Who seeks to know, where Faith should trust!)
I raise the questions, old and dark,

Of Uzdom's tempted patriarch,
And, speech-confounded, build again
The baffled tower of Shinar's plain.

I am: how little more I know!
Whence came I? Whither do I go?
A centred self, which feels and is;
A cry between the silences;
A shadow-birth of clouds at strife
With sunshine on the hills of life;
A shaft from Nature's quiver cast
Into the Future from the Past;
Between the cradle and the shroud,
A meteor's flight from cloud to cloud.

Through the vastness, arching all,
I see the great stars rise and fall,
The rounding seasons come and go,
The tided oceans ebb and flow;
The tokens of a central force,
Whose circles, in their widening course,
O'erlap and move the universe;
The workings of the law whence springs
The rhythmic harmony of things,

Which shapes in earth the darkling spar,
And orbs in heaven the morning star.
Of all I see, in earth and sky, —
Star, flower, beast, bird, — what part have I?
This conscious life, — is it the same
Which thrills the universal frame,
Whereby the caverned crystal shoots,
And mounts the sap from forest roots,
Whereby the exiled wood-bird tells
When Spring makes green her native dells?
How feels the stone the pang of birth,
Which brings its sparkling prism forth?
The forest-tree the throb which gives
The life-blood to its new-born leaves?
Do bird and blossom feel, like me,
Life's many-folded mystery, —
The wonder which it is to be?
Or stand I severed and distinct,
From Nature's chain of life unlinked?
Allied to all, yet not the less
Prisoned in separate consciousness,
Alone o'erburdened with a sense
Of life, and cause, and consequence?

In vain to me the Sphinx propounds
The riddle of her sights and sounds;
Back still the vaulted mystery gives
The echoed question it receives.
What sings the brook? What oracle
Is in the pine-tree's organ swell?
What may the wind's low burden be?
The meaning of the moaning sea?
The hieroglyphics of the stars
Or clouded sunset's crimson bars?
I vainly ask, for mocks my skill
The trick of Nature's cipher still.

I turn from Nature unto men,
I ask the stylus and the pen;
What sang the bards of old? What meant
The prophets of the Orient?
The rolls of buried Egypt, hid
In painted tomb and pyramid?
What mean Idúmea's arrowy lines,
Or dusk Elora's monstrous signs?
How speaks the primal thought of man
From the grim carvings of Copan?
Where rests the secret? Where the keys

Of the old death-bolted mysteries ?
Alas ! the dead retain their trust ;
Dust hath no answer from the dust.

The great enigma still unguessed,
Unanswered the eternal quest ;
I gather up the scattered rays
Of wisdom in the early days,
Faint gleams and broken, like the light
Of meteors in a northern night,
Betraying to the darkling earth
The unseen sun which gave them birth ;
I listen to the sibyl's chant,
The voice of priest and hierophant ;
I know what Indian Kreeshna saith,
And what of life and what of death
The demon taught to Socrates ;
And what, beneath his garden-trees
Slow pacing, with a dream-like tread,
The solemn-thoughted Plato said ;
Nor lack I tokens, great or small,
Of God's clear light in each and all,
While holding with more dear regard
The scroll of Hebrew seer and bard,

The starry pages promise-lit
With Christ's Evangel over-writ,
Thy miracle of life and death,
O Holy One of Nazareth!

On Aztec ruins, gray and lone,
The circling serpent coils in stone, —
Type of the endless and unknown;
Whereof we seek the clue to find,
With groping fingers of the blind!
Forever sought, and never found,
We trace that serpent-symbol round
Our resting-place, our starting bound!
Oh, thriftlessness of dream and guess!
Oh, wisdom which is foolishness!
Why idly seek from outward things
The answer inward silence brings?
Why stretch beyond our proper sphere
And age, for that which lies so near?
Why climb the far-off hills with pain,
A nearer view of heaven to gain?
In lowliest depths of bosky dells
The hermit Contemplation dwells.
A fountain's pine-hung slope his seat,

And lotus-twined his silent feet,
Whence, piercing heaven, with screenèd sight,
He sees at noon the stars, whose light
Shall glorify the coming night.

Here let me pause, my quest forego;
Enough for me to feel and know
That He in whom the cause and end,
The past and future, meet and blend, —
Who, girt with his Immensities,
Our vast and star-hung system sees,
Small as the clustered Pleiades, —
Moves not alone the heavenly quires,
But waves the spring-time's grassy spires,
Guards not archangel feet alone,
But deigns to guide and keep my own;
Speaks not alone the words of fate
Which worlds destroy, and worlds create,
But whispers in my spirit's ear,
In tones of love, or warning fear,
A language none beside may hear.

To Him, from wanderings long and wild,
I come, an over-wearied child,

In cool and shade his peace to find,
Like dew-fall settling on my mind.
Assured that all I know is best,
And humbly trusting for the rest,
I turn from Fancy's cloud-built scheme,
Dark creed, and mournful eastern dream
Of power, impersonal and cold,
Controlling all, itself controlled,
Maker and slave of iron laws,
Alike the subject and the cause;
From vain philosophies, that try
The sevenfold gates of mystery,
And, baffled ever, babble still,
Word-prodigal of fate and will;
From Nature, and her mockery, Art,
And book and speech of men apart,
To the still witness in my heart;
With reverence waiting to behold
His Avatár of love untold,
The Eternal Beauty new and old!

1852.

EXTRACT FROM "WORSHIP."

O BROTHER man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was "doing good;"
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;

Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace!

1848.

CONCLUSION OF PRELUDE TO "AMONG THE HILLS."

O GOLDEN age, whose light is of the dawn,
And not of sunset, forward, not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute,
But add thereto whatever bard has sung
Or seer has told of when in trance and dream
They saw the Happy Isles of prophecy!
Let Justice hold her scale, and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance;
Let the poor prisoner, cramped and starved so long,
At Nature's table feast his ear and eye

With joy and wonder; let all harmonies
Of sound, form, color, motion, wait upon
The princely guest, whether in soft attire
Of leisure clad, or the coarse frock of toil,
And, lending life to the dead form of faith,
Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God;
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us, make
A man more precious than the gold of Ophir.
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfils
The one great purpose of creation, Love,
The sole necessity of Earth and Heaven!

1868.

THE MYSTIC'S CHRISTMAS.

"All hail!" the bells of Christmas rang,
"All hail!" the monks at Christmas sang,
The merry monks who kept with cheer
The gladdest day of all their year.

But still apart, unmoved thereat,
A pious elder brother sat
Silent, in his accustomed place,
With God's sweet peace upon his face.

"Why sitt'st thou thus?" his brethren cried.
"It is the blessed Christmas-tide;
The Christmas lights are all aglow,
The sacred lilies bud and blow.

"Above our heads the joy-bells ring,
Without the happy children sing,

And all God's creatures hail the morn
On which the holy Christ was born!

"Rejoice with us; no more rebuke
Our gladness with thy quiet look."
The gray monk answered: "Keep, I pray,
Even as ye list, the Lord's birthday.

"Let heathen Yule fires flicker red
Where thronged refectory feasts are spread;
With mystery-play and masque and mime
And wait-songs speed the holy time!

"The blindest faith may haply save;
The Lord accepts the things we have;
And reverence, howsoe'er it strays,
May find at last the shining ways.

"They needs must grope who cannot see,
The blade before the ear must be;
As ye are feeling I have felt,
And where ye dwell I too have dwelt.

"But now, beyond the things of sense,
Beyond occasions and events,
I know, through God's exceeding grace,
Release from form and time and place.

"I listen, from no mortal tongue,
To hear the song the angels sung;
And wait within myself to know
The Christmas lilies bud and blow.

"The outward symbols disappear
From him whose inward sight is clear;
And small must be the choice of days
To him who fills them all with praise!

"Keep while you need it, brothers mine,
With honest zeal your Christmas sign,
But judge not him who every morn
Feels in his heart the Lord Christ born!"

1882.

HYMNS OF THE BRAHMO SOMAJ.

I have attempted this paraphrase of the Hymns of the Brahmo Somaj of India, as I find them in Mozoomdar's account of the devotional exercises of that remarkable religious development which has attracted far less attention and sympathy from the Christian world than it deserves, as a fresh revelation of the direct action of the Divine Spirit upon the human heart.

I.

THE mercy, O Eternal One!
By man unmeasured yet,
In joy or grief, in shade or sun,
I never will forget.
I give the whole, and not a part,
Of all Thou gavest me;
My goods, my life, my soul and heart,
I yield them all to Thee!

II.

We fast and plead, we weep and pray,
From morning until even;
We feel to find the holy way,
We knock at the gate of heaven!

And when in silent awe we wait,
  And word and sign forbear,
The hinges of the golden gate
  Move, soundless, to our prayer!
Who hears the eternal harmonies
  Can heed no outward word;
Blind to all else is he who sees
  The vision of the Lord!

III.

O soul, be patient, restrain thy tears,
  Have hope, and not despair;
As a tender mother heareth her child
  God hears the penitent prayer.
And not forever shall grief be thine;
  On the Heavenly Mother's breast,
Washed clean and white in the waters of joy
  Shall his seeking child find rest.
Console thyself with his word of grace,
  And cease thy wail of woe,
For his mercy never an equal hath,
  And his love no bounds can know.
Lean close unto Him in faith and hope;
  How many like thee have found

In Him a shelter and home of peace,
  By his mercy compassed round!
There, safe from sin and the sorrow it brings,
  They sing their grateful psalms,
And rest, at noon, by the wells of God,
  In the shade of his holy palms!

1885.

ADJUSTMENT.

THE tree of Faith its bare, dry boughs must shed
That nearer heaven the living ones may climb;
The false must fail, though from our shores of time
The old lament be heard, "Great Pan is dead!"
That wail is Error's, from his high place hurled;
This sharp recoil is Evil undertrod;
Our time's unrest, an angel sent of God
Troubling with life the waters of the world.
Even as they list the winds of the Spirit blow
To turn or break our century-rusted vanes;
Sands shift and waste; the rock alone remains

Where, led of Heaven, the strong tides come
and go,
And storm-clouds, rent by thunderbolt and
wind,
Leave, free of mist, the permanent stars
behind.

Therefore I trust, although to outward sense
Both true and false seem shaken; I will
hold
With newer light my reverence for the
old,
And calmly wait the births of Providence.
No gain is lost; the clear-eyed saints look
down
Untroubled on the wreck of schemes and
creeds;
Love yet remains, its rosary of good
deeds
Counting in task-field and o'erpeopled town;
Truth has charmed life; the Inward Word
survives,
And, day by day, its revelation brings;
Faith, hope, and charity, whatsoever
things

Which cannot be shaken, stand. Still holy
lives
Reveal the Christ of whom the letter told,
And the new gospel verifies the old.

1885.

THE PRAYER OF AGASSIZ.

The island of Penikese in Buzzard's Bay was given by Mr. John Anderson to Agassiz for the uses of a summer school of natural history. A large barn was cleared and improvised as a lecture-room. Here, on the first morning of the school, all the company was gathered. "Agassiz had arranged no programme of exercises," says Mrs. Agassiz, in *Louis Agassiz; His Life and Correspondence*, "trusting to the interest of the occasion to suggest what might best be said or done. But, as he looked upon his pupils gathered there to study nature with him, by an impulse as natural as it was unpremeditated, he called upon them to join in silently asking God's blessing on their work together. The pause was broken by the first words of an address no less fervent than its unspoken prelude." This was in the summer of 1873, and Agassiz died the December following.

On the isle of Penikese,
Ringed about by sapphire seas,
Fanned by breezes salt and cool,
Stood the Master with his school.
Over sails that not in vain
Wooed the west wind's steady strain,
Line of coast that low and far
Stretched its undulating bar,
Wings aslant along the rim

Of the waves they stooped to skim,
Rock and isle and glistening bay,
Fell the beautiful white day.

Said the Master to the youth:
"We have come in search of truth,
Trying with uncertain key
Door by door of mystery;
We are reaching, through his laws,
To the garment-hem of Cause,
Him, the endless, unbegun,
The Unnamable, the One
Light of all our light the Source,
Life of life, and Force of force.
As with fingers of the blind,
We are groping here to find
What the hieroglyphics mean
Of the Unseen in the seen,
What the Thought which underlies
Nature's masking and disguise,
What it is that hides beneath
Blight and bloom and birth and death.
By past efforts unavailing,
Doubt and error, loss and failing,
Of our weakness made aware,

On the threshold of our task
Let us light and guidance ask,
Let us pause in silent prayer!"

Then the Master in his place
Bowed his head a little space,
And the leaves by soft airs stirred,
Lapse of wave and cry of bird
Left the solemn hush unbroken
Of that wordless prayer unspoken,
While its wish, on earth unsaid,
Rose to heaven interpreted.
As, in life's best hours, we hear
By the spirit's finer ear
His low voice within us, thus
The All-Father heareth us;
And his holy ear we pain
With our noisy words and vain.
Not for Him our violence
Storming at the gates of sense,
His the primal language, his
The eternal silences!

Even the careless heart was moved,
And the doubting gave assent,

With a gesture reverent,
To the Master well-beloved.
As thin mists are glorified
By the light they cannot hide,
All who gazed upon him saw,
Through its veil of tender awe,
How his face was still uplit
By the old sweet look of it,
Hopeful, trustful, full of cheer,
And the love that casts out fear.
Who the secret may declare
Of that brief, unuttered prayer?
Did the shade before him come
Of th' inevitable doom,
Of the end of earth so near,
And Eternity's new year?

In the lap of sheltering seas
Rests the isle of Penikese;
But the lord of the domain
Comes not to his own again:
Where the eyes that follow fail,
On a vaster sea his sail
Drifts beyond our beck and hail.

Other lips within its bound
Shall the laws of life expound;
Other eyes from rock and shell
Read the world's old riddles well:
But when breezes light and bland
Blow from Summer's blossomed land,
When the air is glad with wings,
And the blithe song-sparrow sings,
Many an eye with his still face
Shall the living ones displace,
Many an ear the word shall seek
He alone could fitly speak.
And one name forevermore
Shall be uttered o'er and o'er
By the waves that kiss the shore,
By the curlew's whistle sent
Down the cool, sea-scented air;
In all voices known to her,
Nature owns her worshipper,
Half in triumph, half lament.
Thither Love shall tearful turn,
Friendship pause uncovered there,
And the wisest reverence learn
From the Master's silent prayer.

1873.

FIRST-DAY THOUGHTS.

In calm and cool and silence, once again
I find my old accustomed place among
My brethren, where, perchance, no human tongue
Shall utter words; where never hymn is sung,
Nor deep-toned organ blown, nor censer swung,
Nor dim light falling through the pictured pane!
There, syllabled by silence, let me hear
The still small voice which reached the prophet's ear;
Read in my heart a still diviner law
Than Israel's leader on his tables saw!
There let me strive with each besetting sin,
Recall my wandering fancies, and restrain
The sore disquiet of a restless brain;
And, as the path of duty is made plain,

May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread, —
But, cheerful, in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in his strength alone!

1852.

THE ETERNAL GOODNESS.

O FRIENDS! with whom my feet have trod
  The quiet aisles of prayer,
Glad witness to your zeal for God
  And love of man I bear.

I trace your lines of argument;
  Your logic linked and strong
I weigh as one who dreads dissent,
  And fears a doubt as wrong.

But still my human hands are weak
  To hold your iron creeds:
Against the words ye bid me speak
  My heart within me pleads.

Who fathoms the Eternal Thought?
  Who talks of scheme and plan?
The Lord is God! He needeth not
  The poor device of man.

I walk with bare, hushed feet the ground
  Ye tread with boldness shod;
I dare not fix with mete and bound
  The love and power of God.

Ye praise his justice; even such
  His pitying love I deem:
Ye seek a king; I fain would touch
  The robe that hath no seam.

Ye see the curse which overbroods
  A world of pain and loss;
I hear our Lord's beatitudes
  And prayer upon the cross.

More than your schoolmen teach, within
  Myself, alas! I know;
Too dark ye cannot paint the sin,
  Too small the merit show.

I bow my forehead to the dust,
  I veil mine eyes for shame,
And urge, in trembling self-distrust,
  A prayer without a claim.

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

Not mine to look where cherubim
And seraphs may not see,
But nothing can be good in Him
Which evil is in me.

The wrong that pains my soul below
I dare not throne above:
I know not of his hate, — I know
His goodness and his love.

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments too are right.

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruisèd reed He will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead his love for love.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where his islands lift
  Their fronded palms in air;
I only know I cannot drift
  Beyond his love and care.

O brothers! if my faith is vain,
  If hopes like these betray,
Pray for me that my feet may gain
  The sure and safer way.

And Thou, O Lord! by whom are seen
  Thy creatures as they be,
Forgive me if too close I lean
  My human heart on Thee!

1865.

THE PRAYER-SEEKER.

Along the aisle where prayer was made
A woman, all in black arrayed,
Close-veiled, between the kneeling host,
With gliding motion of a ghost,
Passed to the desk, and laid thereon
A scroll which bore these words alone,
Pray for me!

Back from the place of worshipping
She glided like a guilty thing:
The rustle of her draperies, stirred
By hurrying feet, alone was heard;
While, full of awe, the preacher read,
As out into the dark she sped:
Pray for me!

Back to the night from whence she came,
To unimagined grief or shame!

Across the threshold of that door
None knew the burden that she bore;
Alone she left the written scroll,
The legend of a troubled soul, —
Pray for me!

Glide on, poor ghost of woe or sin!
Thou leav'st a common need within;
Each bears, like thee, some nameless weight,
Some misery inarticulate,
Some secret sin, some shrouded dread,
Some household sorrow all unsaid.
Pray for us!

Pass on! The type of all thou art,
Sad witness to the common heart!
With face in veil and seal on lip,
In mute and strange companionship,
Like thee we wander to and fro,
Dumbly imploring as we go:
Pray for us!

Ah, who shall pray, since he who pleads
Our want perchance hath greater needs?

Yet they who make their loss the gain
Of others shall not ask in vain,
And Heaven bends low to hear the prayer
Of love from lips of self-despair:
Pray for us!

In vain remorse and fear and hate
Beat with bruised hands against a fate
Whose walls of iron only move
And open to the touch of love.
He only feels his burdens fall
Who, taught by suffering, pities all.
Pray for us!

He prayeth best who leaves unguessed
The mystery of another's breast.
Why cheeks grow pale, why eyes o'erflow,
Or heads are white, thou need'st not know.
Enough to note by many a sign
That every heart hath needs like thine.
Pray for us!

1870.

EXTRACT FROM "CHILD-SONGS."

Still linger in our noon of time
And on our Saxon tongue
The echoes of the home-born hymns
The Aryan mothers sung.

And childhood had its litanies
In every age and clime;
The earliest cradles of the race
Were rocked to poet's rhyme.

Nor sky, nor wave, nor tree, nor flower,
Nor green earth's virgin sod,
So moved the singer's heart of old
As these small ones of God.

. . . . . .

We need love's tender lessons taught
As only weakness can;
God hath his small interpreters;
The child must teach the man.

We wander wide through evil years,
Our eyes of faith grow dim;
But he is freshest from His hands
And nearest unto Him!

And haply, pleading long with Him
For sin-sick hearts and cold,
The angels of our childhood still
The Father's face behold.

Of such the kingdom! — Teach Thou us,
O Master most divine,
To feel the deep significance
Of these wise words of thine!

The haughty eye shall seek in vain
What innocence beholds;
No cunning finds the key of heaven,
No strength its gate unfolds.

Alone to guilelessness and love
That gate shall open fall;
The mind of pride is nothingness,
The childlike heart is all!

1875.

CONDUCT.

Paraphrase from the *Mahàbhárata.*

HEED how thou livest. Do no act by day
Which from the night shall drive thy peace
away.
In months of sun so live that months of rain
Shall still be happy. Evermore restrain
Evil and cherish good, so shall there be
Another and a happier life for thee.

1881.

CHARITY.

THE pilgrim and stranger who through the day
Holds over the desert his trackless way,
Where the terrible sands no shade have known,
No sound of life save his camel's moan,
Hears, at last, through the mercy of Allah to all,
From his tent-door at evening the Bedouin's call:
"*Whoever thou art whose need is great,*
In the name of God, the Compassionate
And Merciful One, for thee I wait!"

For gifts in his name of food and rest
The tents of Islam of God are blest,
Thou who hast faith in the Christ above,
Shall the Koran teach thee the Law of Love? —

O Christian! — open thy heart and door,
Cry east and west to the wandering poor:
" *Whoever thou art whose need is great,*
In the name of Christ, the Compassionate
And Merciful One, for thee I wait! "

THE FRIEND'S BURIAL.

My thoughts are all in yonder town,
Where, wept by many tears,
To-day my mother's friend lays down
The burden of her years.

True as in life, no poor disguise
Of death with her is seen,
And on her simple casket lies
No wreath of bloom and green.

Oh, not for her the florist's art,
The mocking weeds of woe,
Dear memories in each mourner's heart
Like heaven's white lilies blow.

And all about the softening air
Of new-born sweetness tells,
And the ungathered May-flowers wear
The tints of ocean shells.

The old, assuring miracle
  Is fresh as heretofore;
And earth takes up its parable
  Of life from death once more.

Here organ-swell and church-bell toll
  Methinks but discord were, —
The prayerful silence of the soul
  Is best befitting her.

No sound should break the quietude
  Alike of earth and sky;
O wandering wind in Seabrook wood,
  Breathe but a half-heard sigh!

Sing softly, spring-bird, for her sake;
  And thou not distant sea,
Lapse lightly as if Jesus spake,
  And thou wert Galilee!

For all her quiet life flowed on
  As meadow streamlets flow,
Where fresher green reveals alone
  The noiseless ways they go.

From her loved place of prayer I see
The plain-robed mourners pass,
With slow feet treading reverently
The graveyard's springing grass.

Make room, O mourning ones, for me,
Where, like the friends of Paul,
That you no more her face shall see
You sorrow most of all.

Her path shall brighten more and more
Unto the perfect day;
She cannot fail of peace who bore
Such peace with her away.

O sweet, calm face that seemed to wear
The look of sins forgiven!
O voice of prayer that seemed to bear
Our own needs up to heaven!

How reverent in our midst she stood,
Or knelt in grateful praise!
What grace of Christian womanhood
Was in her household ways!

For still her holy living meant
No duty left undone;
The heavenly and the human blent
Their kindred loves in one.

And if her life small leisure found
For feasting ear and eye,
And Pleasure, on her daily round,
She passed unpausing by,

Yet with her went a secret sense
Of all things sweet and fair,
And Beauty's gracious providence
Refreshed her unaware.

She kept her line of rectitude
With love's unconscious ease;
Her kindly instincts understood
All gentle courtesies.

An inborn charm of graciousness
Made sweet her smile and tone,
And glorified her farm-wife dress
With beauty not its own.

The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

1873.

INSCRIPTION ON A SUN-DIAL.

With warning hand I mark Time's rapid
flight
From life's glad morning to its solemn night;
Yet, through the dear God's love, I also show
There 's Light above me by the Shade below.
1879.

EXTRACT FROM "THE OVER-HEART."

WHAT doth that holy Guide require?
No rite of pain, nor gift of blood,
But man a kindly brotherhood,
Looking, where duty is desire,
To Him, the beautiful and good.

Gone be the faithlessness of fear,
And let the pitying heaven's sweet rain
Wash out the altar's bloody stain;
The law of Hatred disappear,
The law of Love alone remain.

How fall the idols false and grim!
And lo! their hideous wreck above
The emblems of the Lamb and Dove!
Man turns from God, not God from him;
And guilt, in suffering, whispers Love!

The world sits at the feet of Christ,
Unknowing, blind, and unconsoled;
It yet shall touch his garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold.

The theme befitting angel tongues
Beyond a mortal's scope has grown.
O heart of mine! with reverence own
The fulness which to it belongs,
And trust the unknown for the known.

1859.

THE ANSWER.

Spare me, dread angel of reproof,
And let the sunshine weave to-day
Its gold threads in the warp and woof
Of life so poor and gray.

Spare me awhile; the flesh is weak.
These lingering feet, that fain would stray
Among the flowers, shall some day seek
The strait and narrow way.

Take off thy ever-watchful eye,
The awe of thy rebuking frown;
The dullest slave at times must sigh
To fling his burdens down;

To drop his galley's straining oar,
And press, in summer warmth and calm,
The lap of some enchanted shore
Of blossom and of balm.

Grudge not my life its hour of bloom,
My heart its taste of long desire;
This day be mine: be those to come
As duty shall require.

The deep voice answered to my own,
Smiting my selfish prayers away;
"To-morrow is with God alone,
And man hath but to-day.

"Say not, thy fond, vain heart within,
The Father's arm shall still be wide,
When from these pleasant ways of sin
Thou turn'st at eventide.

"'Cast thyself down,' the tempter saith,
'And angels shall thy feet upbear.'
He bids thee make a lie of faith,
And blasphemy of prayer.

"Though God be good and free be heaven,
No force divine can love compel;
And, though the song of sins forgiven
May sound through lowest hell,

"The sweet persuasion of his voice
Respects thy sanctity of will.
He giveth day: thou hast thy choice
To walk in darkness still;

"As one who, turning from the light,
Watches his own gray shadow fall,
Doubting, upon his path of night,
If there be day at all!

"No word of doom may shut thee out,
No wind of wrath may downward whirl,
No swords of fire keep watch about
The open gates of pearl;

"A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound forever on,
And thou be deaf and dim.

"Forever round the Mercy-seat
The guiding lights of Love shall burn;
But what if, habit-bound, thy feet
Shall lack the will to turn?

"What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?

"Oh, doom beyond the saddest guess,
As the long years of God unroll
To make thy dreary selfishness
The prison of a soul!

"To doubt the love that fain would break
The fetters from thy self-bound limb;
And dream that God can thee forsake
As thou forsakest Him!"

1863.

PALESTINE.

Blest land of Judæa! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Thy waters, Gennesaret, chime on my ear;

Where the Lowly and Just with the people
sat down,
And thy spray on the dust of his sandals
was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gada-
rene;
And I pause on the goat-crags of Tabor to
see
The gleam of thy waters, O dark Galilee!

Hark, a sound in the valley! where, swollen
and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah
in vain,
And thy torrent grew dark with the blood
of the slain.

There down from his mountains stern Zebu-
lon came,
And Naphthali's stag, with his eyeballs of
flame,

And the chariots of Jabin rolled harmlessly
on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns
which rang
To the song which the beautiful prophetess
sang,
When the princes of Issachar stood by her
side,
And the shout of a host in its triumph
replied.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around, and the valleys
between;
There rested the shepherds of Judah, and
there
The song of the angels rose sweet on the
air.

And Bethany's palm-trees in beauty still
throw
Their shadows at noon on the ruins below;

But where are the sisters who hastened to
greet
The lowly Redeemer, and sit at his feet?

I tread where the twelve in their wayfaring
trod;
I stand where they stood with the chosen of
God —
Where his blessing was heard and his les-
sons were taught,
Where the blind were restored and the heal-
ing was wrought.

Oh, here with his flock the sad Wanderer
came;
These hills He toiled over in grief are the
same;
The founts where He drank by the wayside
still flow,
And the same airs are blowing which
breathed on his brow!

And throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains
on her feet;

For the crown of her pride to the mocker
hath gone,
And the holy Shechinah is dark where it
shone.

But wherefore this dream of the earthly
abode
Of Humanity clothed in the brightness of
God?
Were my spirit but turned from the out-
ward and dim,
It could gaze, even now, on the presence of
Him!

Not in clouds and in terrors, but gentle as
when,
In love and in meekness, He moved among
men;
And the voice which breathed peace to the
waves of the sea
In the hush of my spirit would whisper to
me!

And what if my feet may not tread where
He stood,

Nor my ears hear the dashing of Galilee's
flood,
Nor my eyes see the cross which He bowed
Him to bear,
Nor my knees press Gethsemane's garden
of prayer.

Yet, Loved of the Father, thy spirit is near
To the meek, and the lowly, and penitent
here;
And the voice of thy love is the same even
now
As at Bethany's tomb or on Olivet's brow.

Oh, the outward hath gone! but in glory
and power,
The spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the
same!

1837.

THE WORSHIP OF NATURE.

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made, and praise is given,
By all things near and far;
The ocean looketh up to heaven,
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!

They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills of earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills
Rise white as wings of prayer;
The altar-curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain, —
The thunder-organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

1867.

EXTRACT FROM "HAVERHILL."

No task is ill where hand and brain
And skill and strength have equal gain,
And each shall each in honor hold,
And simple manhood outweigh gold.

Earth shall be near to Heaven when all
That severs man from man shall fall,
For, here or there, salvation's plan
Alone is love of God and man.

1890.

GARDEN.

O Painter of the fruits and flowers,
We own thy wise design,
Whereby these human hands of ours
May share the work of thine!

Apart from Thee we plant in vain
The root and sow the seed;
Thy early and thy later rain,
Thy sun and dew we need.

Our toil is sweet with thankfulness,
Our burden is our boon;
The curse of Earth's gray morning is
The blessing of its noon.

Why search the wide world everywhere
For Eden's unknown ground?
That garden of the primal pair
May nevermore be found.

But, blest by Thee, our patient toil
May right the ancient wrong,
And give to every clime and soil
The beauty lost so long.

Our homestead flowers and fruited trees
May Eden's orchard shame;
We taste the tempting sweets of these
Like Eve, without her blame.

And, North and South and East and West,
The pride of every zone,
The fairest, rarest, and the best
May all be made our own.

Its earliest shrines the young world sought
In hill-groves and in bowers,
The fittest offerings thither brought
Were thy own fruits and flowers.

And still with reverent hands we cull
Thy gifts each year renewed;
The good is always beautiful,
The beautiful is good.

1882.

UTTERANCE.

But what avail inadequate words to reach
The innermost of Truth? Who shall essay,
Blinded and weak, to point and lead the way,
Or solve the mystery in familiar speech?
Yet, if it be that something not thy own,
Some shadow of the Thought to which our schemes,
Creeds, cult, and ritual are at best but dreams,
Is even to thy unworthiness made known,
Thou mayst not hide what yet thou shouldst not dare
To utter lightly, lest on lips of thine
The real seem false, the beauty undivine.

So, weighing duty in the scale of prayer,
Give what seems given thee. It may
prove a seed
Of goodness dropped in fallow-grounds
of need.
1881.

EXTRACT FROM "THE QUAKER ALUMNI."

And we, of all others, have reason to pay
The tribute of thanks, and rejoice on our way;

For the counsels that turned from the follies of youth;
For the beauty of patience, the whiteness of truth;
For the wounds of rebuke, when love tempered its edge;
For the household's restraint, and the discipline's hedge;

For the lessons of kindness vouchsafed to the least
Of the creatures of God, whether human or beast,

Bringing hope to the poor, lending strength
to the frail,
In the lanes of the city, the slave-hut and jail;

For a womanhood higher and holier, by all
Her knowledge of good, than was Eve ere
her fall, —
Whose task-work of duty moves lightly as
play,
Serene as the moonlight and warm as the
day;

And yet more, for the faith which embraces
the whole,
Of the creeds of the ages the life and the
soul,
Wherein letter and spirit the same channel
run,
And man has not severed what God has
made one!

For a sense of the Goodness revealed every-
where,
As sunshine impartial, and free as the air;

For a trust in humanity, Heathen or Jew,
And a hope for all darkness the Light shineth through.

Who scoffs at our birthright? — the words of the seers,
And the songs of the bards in the twilight of years,
All the foregleams of wisdom in santon and sage,
In prophet and priest, are our true heritage.

The Word which the reason of Plato discerned;
The truth, as whose symbol the Mithra-fire burned;
The soul of the world which the Stoic but guessed,
In the Light Universal the Quaker confessed!

No honors of war to our worthies belong;
Their plain stem of life never flowered into song;

But the fountains they opened still gush by the way,
And the world for their healing is better to-day.

He who lies where the minster's groined arches curve down
To the tomb-crowded transept of England's renown,
The glorious essayist, by genius enthroned,
Whose pen as a sceptre the Muses all owned, —

Who through the world's pantheon walked in his pride,
Setting new statues up, thrusting old ones aside,
And in fiction the pencils of history dipped,
To gild o'er or blacken each saint in his crypt, —

How vainly he labored to sully with blame
The white bust of Penn, in the niche of his fame!

Self-will is self-wounding, perversity blind:
On himself fell the stain for the Quaker designed!

For the sake of his true-hearted father before him;
For the sake of the dear Quaker mother that bore him;
For the sake of his gifts, and the works that outlive him,
And his brave words for freedom, we freely forgive him!

There are those who take note that our numbers are small, —
New Gibbons who write our decline and our fall;
But the Lord of the seed-field takes care of his own,
And the world shall yet reap what our sowers have sown.

1860.

THE CABLE HYMN.

O LONELY bay of Trinity,
  O dreary shores, give ear!
Lean down unto the white-lipped sea
  The voice of God to hear!

From world to world his couriers fly,
  Thought-winged and shod with fire;
The angel of his stormy sky
  Rides down the sunken wire.

What saith the herald of the Lord?
  "The world's long strife is done;
Close wedded by that mystic cord,
  Its continents are one.

"And one in heart, as one in blood,
  Shall all her peoples be;
The hands of human brotherhood
  Are clasped beneath the sea.

"Through Orient seas, o'er Afric's plain
And Asian mountains borne,
The vigor of the Northern brain
Shall nerve the world outworn.

"From clime to clime, from shore to shore,
Shall thrill the magic thread;
The new Prometheus steals once more
The fire that wakes the dead."

Throb on, strong pulse of thunder! beat
From answering beach to beach;
Fuse nations in thy kindly heat,
And melt the chains of each!

Wild terror of the sky above,
Glide tamed and dumb below!
Bear gently, Ocean's carrier-dove,
Thy errands to and fro.

Weave on, swift shuttle of the Lord,
Beneath the deep so far,
The bridal robe of earth's accord,
The funeral shroud of war!

For lo! the fall of Ocean's wall
  Space mocked and time outrun;
And round the world the thought of all
  Is as the thought of one!

The poles unite, the zones agree,
  The tongues of striving cease;
As on the Sea of Galilee
  The Christ is whispering, Peace!

1858.

THE WISH OF TO-DAY.

I ASK not now for gold to gild
With mocking shine a weary frame;
The yearning of the mind is stilled,
I ask not now for Fame.

A rose-cloud, dimly seen above,
Melting in heaven's blue depths away;
Oh, sweet, fond dream of human Love!
For thee I may not pray.

But, bowed in lowliness of mind,
I make my humble wishes known;
I only ask a will resigned,
O Father, to thine own!

To-day, beneath thy chastening eye
I crave alone for peace and rest,
Submissive in thy hand to lie,
And feel that it is best.

A marvel seems the Universe,
A miracle our Life and Death;
A mystery which I cannot pierce,
Around, above, beneath.

In vain I task my aching brain,
In vain the sage's thought I scan,
I only feel how weak and vain,
How poor and blind, is man.

And now my spirit sighs for home,
And longs for light whereby to see,
And, like a weary child, would come,
O Father, unto Thee!

Though oft, like letters traced on sand,
My weak resolves have passed away,
In mercy lend thy helping hand
Unto my prayer to-day!

1848.

TRUST.

The same old baffling questions! O my friend,
I cannot answer them. In vain I send
My soul into the dark, where never burn
The lamps of science, nor the natural light
Of Reason's sun and stars! I cannot learn
Their great and solemn meanings, nor discern
The awful secrets of the eyes which turn
Evermore on us through the day and night
With silent challenge and a dumb demand,
Proffering the riddles of the dread unknown,
Like the calm Sphinxes, with their eyes of stone,
Questioning the centuries from their veils of sand!
I have no answer for myself or thee,
Save that I learned beside my mother's knee;
"All is of God that is, and is to be;

And God is good." Let this suffice us
still,
Resting in childlike trust upon his will
Who moves to his great ends unthwarted
by the ill.

1853.

SEED-TIME AND HARVEST.

As o'er his furrowed fields which lie
Beneath a coldly dropping sky,
Yet chill with winter's melted snow,
The husbandman goes forth to sow,

Thus, Freedom, on the bitter blast
The ventures of thy seed we cast,
And trust to warmer sun and rain
To swell the germs and fill the grain.

Who calls thy glorious service hard?
Who deems it not its own reward?
Who, for its trials, counts it less
A cause of praise and thankfulness?

It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear, on summer eves,
The reaper's song among the sheaves.

Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatso'er is willed, is done!

And ours the grateful service whence
Comes day by day the recompense;
The hope, the trust, the purpose stayed,
The fountain and the noonday shade.

And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dream and slothful ease.

But life, though falling like our grain,
Like that revives and springs again;
And, early called, how blest are they
Who wait in heaven their harvest-day!

1843.

EXTRACT FROM "MY SOUL AND I."

STAND still, my soul, in the silent dark
I would question thee,
Alone in the shadow drear and stark
With God and me!

What, my soul, was thy errand here?
Was it mirth or ease,
Or heaping up dust from year to year?
"Nay, none of these!"

Speak, soul, aright in his holy sight
Whose eye looks still
And steadily on thee through the night:
"To do his will!"

. . . . . .

Know well, my soul, God's hand controls
Whate'er thou fearest;
Round Him in calmest music rolls
Whate'er thou hearest.

What to thee is shadow, to Him is day,
And the end He knoweth,
And not on a blind and aimless way
The spirit goeth.

Man sees no future, — a phantom show
Is alone before him;
Past Time is dead, and the grasses grow,
And flowers bloom o'er him.

Nothing before, nothing behind;
The steps of Faith
Fall on the seeming void, and find
The rock beneath.

The Present, the Present is all thou hast
For thy sure possessing;
Like the patriarch's angel hold it fast
Till it gives its blessing.

Why fear the night? why shrink from Death,
That phantom wan?
There is nothing in heaven or earth beneath
Save God and man.

Peopling the shadows we turn from Him
And from one another;
All is spectral and vague and dim
Save God and our brother!

Like warp and woof all destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast.

Pluck one thread, and the web ye mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run.

O restless spirit! wherefore strain
Beyond thy sphere?
Heaven and hell, with their joy and pain,
Are now and here.

Back to thyself is measured well
All thou hast given;
Thy neighbor's wrong is thy present hell,
His bliss, thy heaven.

And in life, in death, in dark and light,
All are in God's care:
Sound the black abyss, pierce the deep of night,
And He is there!

All which is real now remaineth,
And fadeth never:
The hand which upholds it now sustaineth
The soul forever.

Leaning on Him, make with reverent meekness
His own thy will,
And with strength from Him shall thy utter weakness
Life's task fulfil;

And that cloud itself, which now before thee
Lies dark in view,
Shall with beams of light from the inner glory
Be stricken through.

And like meadow mist through autumn's
dawn
Uprolling thin,
Its thickest folds when about thee drawn
Let sunlight in.

Then of what is to be, and of what is done,
Why queriest thou?
The past and the time to be are one,
And both are now!
1847.

THE LIGHT THAT IS FELT.

A TENDER child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly.
"Oh, mother! Take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

1884.

THE LAST EVE OF SUMMER.

SUMMER'S last sun nigh unto setting shines
Through yon columnar pines,
And on the deepening shadows of the lawn
Its golden lines are drawn.

Dreaming of long gone summer days like this,
Feeling the wind's soft kiss,
Grateful and glad that failing ear and sight
Have still their old delight,

I sit alone, and watch the warm, sweet day
Lapse tenderly away;
And, wistful, with a feeling of forecast,
I ask, "Is this the last?

"Will nevermore for me the seasons run
Their round, and will the sun

Of ardent summers yet to come forget
For me to rise and set? "

Thou shouldst be here, or I should be with thee
Wherever thou mayst be,
Lips mute, hands clasped, in silences of speech
Each answering unto each.

For this still hour, this sense of mystery far
Beyond the evening star,
No words outworn suffice on lip or scroll.
The soul would fain with soul

Wait, while these few swift-passing days fulfil
The wise-disposing Will,
And, in the evening as at morning, trust
The All-Merciful and Just.

The solemn joy that soul-communion feels
Immortal life reveals;

And human love, its prophecy and sign,
Interprets love divine.

Come then, in thought, if that alone may be,
O friend! and bring with thee
Thy calm assurance of transcendent spheres,
And the Eternal Years.

1890.

AT LAST.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting:
Earth, sky, home's pictures, days of shade and shine,

And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, my Father! let thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if — my good and ill unreckoned,
And both forgiven through thy abounding grace —
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There, from the music round about me
stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of heal-
ing,
The life for which I long.

1882.

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